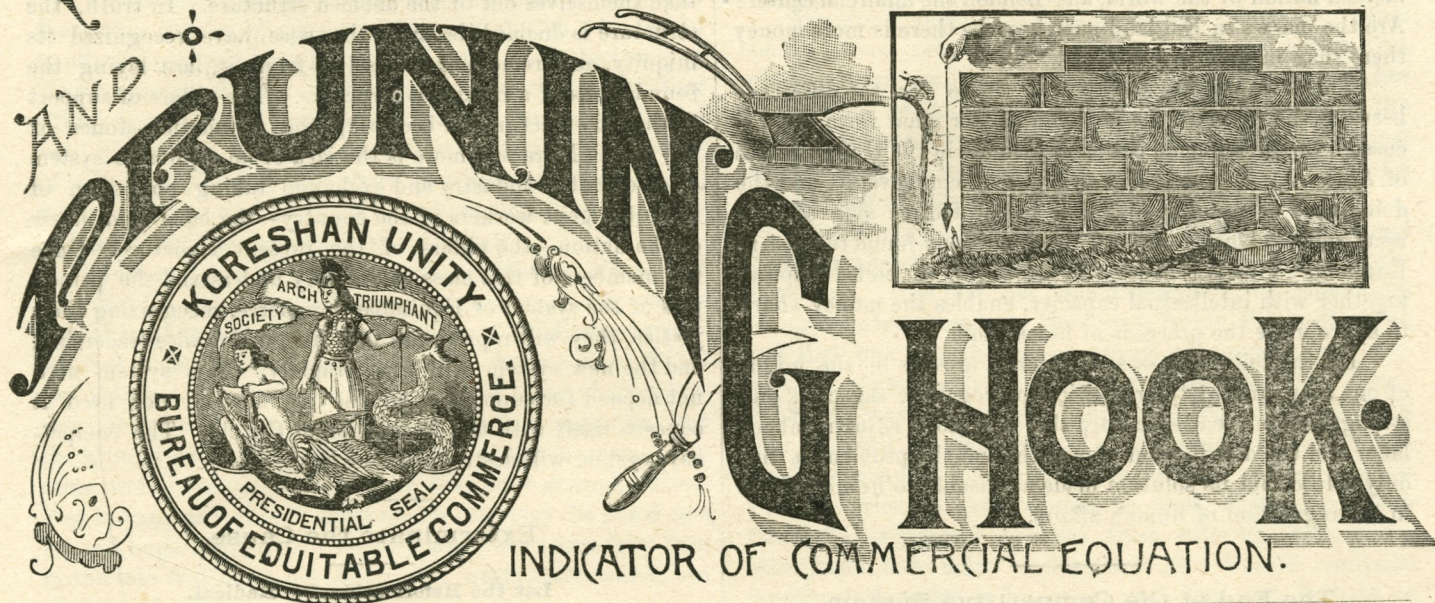


THE PLOWSHARE



Vol. III. No. 4. CHICAGO, ILL., JANUARY 26, 1893. \$1.00 per Year.

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THE UNCOMPROMISING CHAMPION OF RIGHTEOUSNESS.

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ENTERED AT THE CHICAGO POST-OFFICE AS SECOND CLASS MATTER.

KORESH, FOUNDER AND EDITOR.

"Thrice is he arm'd, that hath his quarrel just;
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted."

UNDER THE AUSPICES OF VICTORIA GRATIA.

NOTICE.

We have decided to enlarge the FLAMING SWORD to twice its present size, making it a Religio-Secular monthly, and suspend for the present the publication of the PLOWSHARE AND PRUNING HOOK. The SWORD will be sent to our PRUNING HOOK subscribers for the remainder of their unfinished term, and they will lose nothing by the change, as, in its enlarged form, the SWORD will make up in quantity of secular matter for the loss of the HOOK.

The Only Practical Solution.

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Money circulates through specifically devised channels, the

gates to these avenues of commerce being guarded by National banks, paying no interest, and loaned through them to those paying interest. It does not reach the people till the margins are exhausted by the speculators. The laboring man does not get the dollar without giving four or five times its value in labor. If we place a fictitious valuation upon gold,—which we do when we attempt to make it a unique "standard of value,"—we cheapen the price or value of every other thing, relatively; this cheapens labor. If we do the same thing with silver, we give the silver men a chance, till the balance is gained between gold and silver; but this does not benefit the laborer. It simply aids the silver men to fill their pockets at the expense of labor.

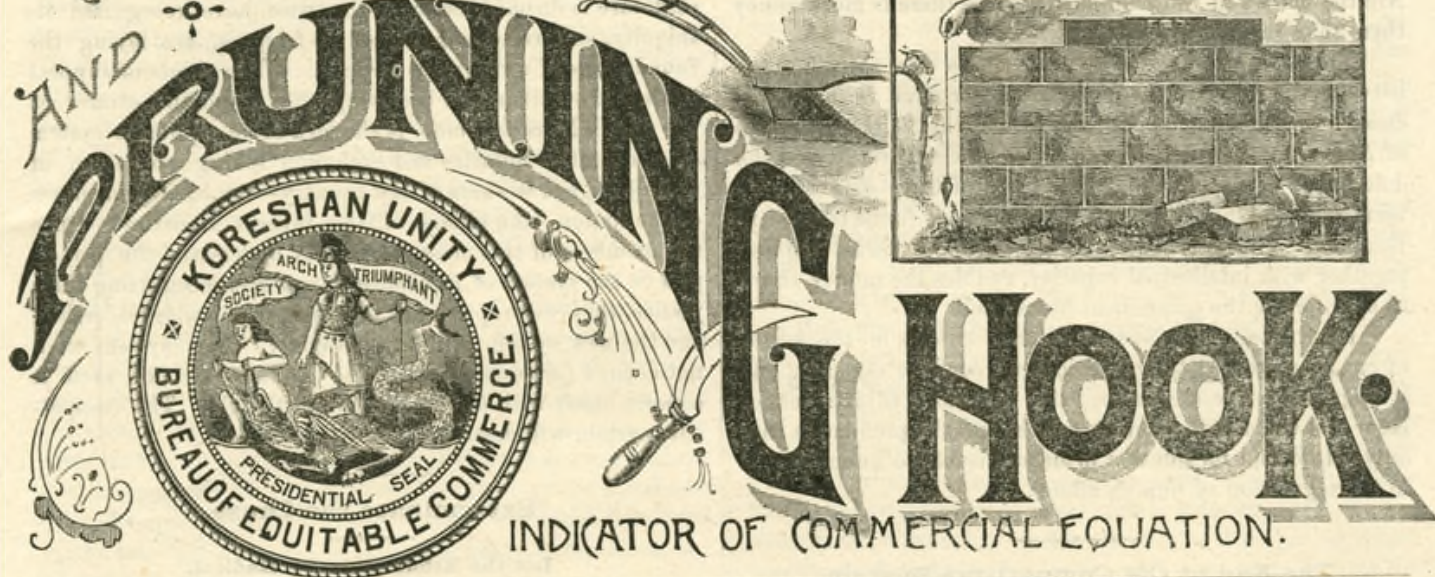
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If as a nation we place ourselves in competition with the world for the world's markets, we must underbid all competitors. If the products of use are supplied to the world at cheap rates, it follows that labor (the performance of use) must be had at cheap rates.

We come, then, to the great question of controversy—the relation of labor to capital. We strike the key-note of this controversy when we answer the most natural question growing out of the inevitable deductions of the only true commercial premise. How shall we make cheap labor compatible with the interests of the laboring man? First, let us answer the question, How shall we make cheap labor that we may hold our merchandise at cheap rates and command all commercial interests? Just three factors are involved in this answer: equalize labor, multiply labor-saving machines, and practice economy in our own consumption of goods. To make cheap labor compatible with the interests of the laboring man, apply the principles of the Commonwealth. There is no other solution of this question.

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There must be some other cause for the difference between the rich and the poor, no matter what form the discussion of the financial problem assumes in the United States of America. Despite our own political controversy, and the dominancy so far of the tariff or the protective side of this issue, our tendency is toward the conditions found to exist in England. This is because the greed of so called capital, together with intellectual capacity, enables the money shark to appropriate the proceeds of honest toil.

Let the toiling masses of America arise as in the might of one man, and by their political prerogative, sagacity, and strength, vote themselves into the equitable adjustment of labor and the distribution of wealth, and the problem is not only solved, but its solution made applicable to human needs in the regulation of human affairs.

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Competition is universally conceded to be the life of the present commercial system. And yet what is the spectacle presented by the commercial world today? Competition burnt almost out of existence by its own intensity! It is as though a man, in his selfish desire to extract as much as possible out of life, should goad himself on to a mad intensity of living, straining after all its possible sensations, losing his poise in the rushing activity of his days and nights, until overstrained nature should reach its limit, and mental and physical collapse result.

Because of the intensity of competition, great trusts and combines have come into existence. Capitalists combined their capital to begin with, in order the better to compete in their special field. Through co-operation, expenses were reduced, and they were thereby enabled to undersell single competitors and still leave a good margin of profit. Then by forming more extensive combines, it was found possible to reduce, and finally destroy, competition in that field. Then prices were regulated, not by competition, but by the greed of the combine. So the formation of trusts has gone on until the competitive system is all but destroyed by the very ones who have gained their present power through it. Unconsciously, but surely, the great trusts are educating the people to the benefits of co-operation.

But of what advantage to the people is a knowledge of these benefits, if they have not the courage and strength to apply this knowledge in their own behalf? Is the destruction of competition bettering the condition of the workers? Is it not making their condition worse and worse? And how could it be otherwise? Under present conditions, capital and labor stand opposed, each seeking to gain the advantage of the other. Capital seeks to purchase labor in a cheap market, and labor seeks to sell itself in a dear market. In union is strength, and capital is united. In division is weakness, and labor is divided. There can be but one outcome of this unequal struggle, and that is defeat and despair for labor in the fight on present lines. But despair is dangerous!

While the people hope, they struggle to preserve themselves. When despair seizes them, they struggle to destroy their oppressors, heedless of the consequences to themselves. Faster and faster is approaching the hour of catastrophe—to result in the utter collapse of the present system. When a structure collapses,—that is, when the parts of it fall together suddenly,—merely a heap of ruins is left. All semblance of orderly arrangement utterly disappears. Every day brings nearer the moment when capital and labor—parts

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"All is fair in love and war," and love and war (hate) cover the whole ground. In these times, to secure the supreme love of the heart (money), war to the knife is the precursor, and it would be instructive if some one of inquiring tendency would aggregate the necessary statistics to show what per cent of our crimes are directly traceable to money. We do not venture and indirectly traceable, also, for that would open a door to ceaseless argument. And why are not such statistics open to inspection and consideration? Why do not the papers clamoring for reform, lay the ax at the root of the tree? Division is loss of power, destruction. Nothing has a more universally disintegrative power than money. Money will separate the dearest friends in the Capitol of our country, in the lowest hovel of the land, and in all the abodes between. Brothers and sisters who matured in the atmosphere of a mutual love which was a joy to themselves and a delight to their friends, are doomed to experience the chill wave that disintegrates affection when the family hoard is riven. The thermal ray may return to their lives, but no aftertime affection is so roseate and colorful as that which was immolated to the god Mammon.

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Confidence in his kind is essential to man's happiness. Next after the ties of consanguinity, the church would seem to afford the surest basis for trust in one's kind; but, among "God's people," is there shadow of surety that the brother sitting beneath the drippings of the same sanctuary will not avail his unclean fingers of his fellow's lucre? In relation to each other, do they who elbow to elbow bend the knee before the altar in partaking the sacred symbols, need less force of law to regulate their business interests?

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Our low ebb of morality demands a peculiar legislation. This need is emphasized by the change in conditions since our Government had its inception. If the study which is just now being wasted upon the vexed currency question were turned in the direction of equitable exchange, and without the intervention of the national and international mischief maker (money), the differences between capital and labor would resolve themselves to nonentity.

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The Coming Man.

Oh, not for the great departed,
Who formed our country's laws,
And not for the bravest-hearted,
Who died in freedom's cause,
And not for some living hero
To whom all bend the knee,
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A man with hope undaunted,
A man with god-like power
Shall come when he most is wanted,
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He shall silence the din and clamor
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Shall triumph through this man.

I know he is coming, coming,
To help, to guide, to save,
Though I hear no martial drumming,
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But the great soul-travail of woman,
And the bold free thought unfurled
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Crime.

Its Cause and Remedy.

We would suppose that in a country where the penal code is severe, crime would decrease; but we notice that where capital punishment is oftenest meted out, crime has an increased proportion. Whether this is caused by the frequent uncertainty of punishment where there is the most flagrant guilt, or because of the bold, law-defying spirit of a certain class of people, it is not easy to determine.

The primary causes of crime are poverty, ignorance, and the demoralizing effects of intemperance with its concomitant vices. It is said that "one fifteenth of the population of our country subsists by the lowest forms of prostitution, and that one fiftieth has no means of support but robbery, swindling, petty thieving, and other specie of vices." When we consider how great the proportion of the people is that can well be denominated poor, living from hand to mouth, dependent upon daily, often hourly, wages, small at that, and who are often reduced to most abject pauperism that calls for beggary to keep from starving; then on the other hand, how many cases where the bloated capitalist holds untold wealth in his grasp and does not hesitate to grossly insult the poor who call upon him for a little assistance, we cannot wonder that the fires of hatred smolder in the bosom of the sufferer when so much lies before him that could bring relief. We do not wonder that these fires burn hotter and hotter till they burst forth in fury, and he turns like a viper to sting the offender, with poisoned fangs. The heart grows bitter under constant wrongs; insults harden it to a condition that blinds the senses to all reason and judgment; fear is forgotten; only hatred guides the avenging hand. We can scarcely find a criminal but if we trace back his record we will find that want caused the first crime. He questions: "What right has another man to live in a palace, while I live in a hovel? What right has he to ride in his fine carriage with richly dressed wife and children, while mine walk in tattered garments, crying for bread? It is but rank injustice that faces him, taunting him with his poverty. The poor man is not always devoid of pride; he is not always destitute of spirit and nerve, therefore he oft takes the scales of justice in his own hand and weighs out for himself from the rich man's coffers.

There is a cry of "hereditary vice." The child of the poor is before us, in whose being are the principles of good and evil contending for supremacy. There is no stain or spot to mark this little one a felon, with a low nature. Its tiny fingers do not indicate a thief; those sweet baby lips do not look as if they could utter blasphemy or a lie. Why is this child different from one born in affluence? We almost wonder that half the world are not base criminals when we consider the circumstances that surround so many women during the period of gestation and maternity. Circumstances over which she has hitherto had no control compel her to bring into the world unwelcome progeny; circumstances surround the little one, making it a piece of merchandise for mingled beggary and crime. It remains uneducated in any principle of virtue, hence cunning is its wisdom, deceit its truth; as a natural law of self-preservation, it must steal whenever there is opportunity. Is the child to be blamed because it carries out the principles of its education? It has never been taught the code of morals, but has been nurtured in vice; never taught that vices are sins, but simply taught that he must keep out of the hands of the "cops," or he will be imprisoned. Thus his most virtuous exploit is the keeping out of the clutches of the law that would delight in scourging this wayward creature for the heinous guilt of knowing nothing but evil.

But, ye wise ones who talk so knowingly of hereditary crime in the poor outcast of society, What have you to offer

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We would suppose that in a country where the penal code is severe, crime would decrease; but we notice that where capital punishment is oftenest meted out, crime has an increased proportion. Whether this is caused by the frequent uncertainty of punishment where there is the most flagrant guilt, or because of the bold, law-defying spirit of a certain class of people, it is not easy to determine.

The primary causes of crime are poverty, ignorance, and the demoralizing effects of intemperance with its concomitant vices. It is said that "one fifteenth of the population of our country subsists by the lowest forms of prostitution, and that one fiftieth has no means of support but robbery, swindling, petty thieving, and other specie of vices." When we consider how great the proportion of the people is that can well be denominated poor, living from hand to mouth, dependent upon daily, often hourly, wages, small at that, and who are often reduced to most abject pauperism that calls for beggary to keep from starving; then on the other hand, how many cases where the bloated capitalist holds untold wealth in his grasp and does not hesitate to grossly insult the poor who call upon him for a little assistance, we cannot wonder that the fires of hatred smolder in the bosom of the sufferer when so much lies before him that could bring relief. We do not wonder that these fires burn hotter and hotter till they burst forth in fury, and he turns like a viper to sting the offender, with poisoned fangs. The heart grows bitter under constant wrongs; insults harden it to a condition that blinds the senses to all reason and judgment; fear is forgotten; only hatred guides the avenging hand. We can scarcely find a criminal but if we trace back his record we will find that want caused the first crime. He questions: "What right has another man to live in a palace, while I live in a hovel? What right has he to ride in his fine carriage with richly dressed wife and children, while mine walk in tattered garments, crying for bread? It is but rank injustice that faces him, taunting him with his poverty. The poor man is not always devoid of pride; he is not always destitute of spirit and nerve, therefore he oft takes the scales of justice in his own hand and weighs out for himself from the rich man's coffers.

There is a cry of "hereditary vice." The child of the poor is before us, in whose being are the principles of good and evil contending for supremacy. There is no stain or spot to mark this little one a felon, with a low nature. Its tiny fingers do not indicate a thief; those sweet baby lips do not look as if they could utter blasphemy or a lie. Why is this child different from one born in affluence? We almost wonder that half the world are not base criminals when we consider the circumstances that surround so many women during the period of gestation and maternity. Circumstances over which she has hitherto had no control compel her to bring into the world unwelcome progeny; circumstances surround the little one, making it a piece of merchandise for mingled beggary and crime. It remains uneducated in any principle of virtue, hence cunning is its wisdom, deceit its truth; as a natural law of self-preservation, it must steal whenever there is opportunity. Is the child to be blamed because it carries out the principles of its education? It has never been taught the code of morals, but has been nurtured in vice; never taught that vices are sins, but simply taught that he must keep out of the hands of the "cops," or he will be imprisoned. Thus his most virtuous exploit is the keeping out of the clutches of the law that would delight in scourging this wayward creature for the heinous guilt of knowing nothing but evil.

But, ye wise ones who talk so knowingly of hereditary crime in the poor outcast of society, What have you to offer

respecting the rich man's son lying in yonder prison cell, expiating his crime of theft or forgery? or of the one who ascended so high in the scale of public opinion as to win its confidence, only to fall by the rope from that hideous gallows? Some would say it could not be want or ignorance in those cases. We will see. There is very little difference in the looks or appearance of the child of the pauper and the child of the millionaire, except in clothing. Circumstances surround both, weaving a chain of good and evil. The child of affluence may have been an unwelcome child of lust. It is noticeable that the children of poor parents are oftenest welcome; many a poor mother, in the agony of her poverty, almost starving herself, will strive to nourish her babe from her own life. This is the mystery of pure mother love. The child of wealth is furnished with all that money can purchase, but is left to the care of hirelings in early life, and later, is subject to the false atmosphere of gay society. Early it learns to tamper with fashionable vice for which the parent refuses to pay, and as a result similar crimes are committed—to gain means to carry on this high manner of living—as are resorted to by the outcast, only one steals with hands hard and soiled by poverty, and the other with his kid gloves on. On one is left the imprint of popular condemnation, on the other, the removed gloves obliterate all traces of guilt; there can be no spot or stain found by the most searching eye-glass of the popular public, till at last crimes become too flagrant, and the young scion of aristocracy is exposed to the eye of law. Want was the cause of sin in both, but which, think you, is the greater criminal; he who stole to appease hunger and preserve his life, or he who became a thief to maintain his life of extravagance and debauchery?

Now, who is responsible for all the crime extant? There are simple causes, there must be a gigantic remedy. Man's judgment says that the criminal alone is responsible. God's judgment says that the criminal is "He who passes by his ignorant, weak, and fallen brother, without a kind, counseling word and a helping hand."

The reforms that advocate whips, fetters, dungeons, halter, ax, or guillotine are not the most efficacious means of ennobling humanity, of elevating the morals of a nation, or of preventing murder, outrage, and plunder. Many a man condemned to the penitentiary for half a life-time might, by proper discipline and useful labor, have been disentangled from the cause for crime. If there had been no temptation there could have been no sin. It should not be so much the study of our law-makers to punish crime as to prevent it. The most depraved mortal is not insensible to the charms of virtue and kindness, and there are few so corrupt that they cannot be restored by perseverance.

There are statesmen of noble aims and heroic action. Many of them are apostles of the great social truth which teaches that knowledge was made to bless and comfort man. Many of them believe in the great principles that vindicate the universal dignity of man. When these men arise, as they surely will when the power is given them, they will correct the existing evils of society. The poor child will no longer be doomed through ignorance and want to be a curse to its own life. No longer will little unconscious mendicants ripen into criminals to fill our land with terror, or languish in our prison cells. No longer will such be a living reproach to this country, crying, "shame! shame!" on men who bury their brains in political rubbish, seeking for self-aggrandizement; and on professors of Christianity who study all kinds of religious creeds but that which listens to the cry of the poor and needy. No longer will such children grow to be as poisoned arrows in the heart of a society that now spends its hours in idle dissipation, deaf to the cry of distress which crime can only momentarily relieve, because there is no help elsewhere,—there will be no such society in earth.

The first step to prevent crime is to educate men in the

principles of honesty. This is a simple lesson, but it must be a practical one. How can a man expect an employee to be honest when he himself is not honest in every particular? Search the world over for one man who can bring an unblemished record of every business transaction; search from the President down to the petit juror; search from large manufactories down to the counting-room and the workshop; search from the high dignitaries in church down to the sexton, and report your success;—then tell them that "Whosoever has broken one law is guilty of all." The next step to prevent crime is to fill our land with industries which pay the laborer a just share of what his labor creates. Let the poor man feel that he can be his brother's equal if he acquires the same knowledge and commands the same respect. Let the people combine and establish homes on the great co-operative basis, where there will be plenty of food, fuel, and clothing. Educate the people; teach them to be self-respecting and self-supporting. Teach them that avoidance of crime must not come through fear of the penalty for crime, but that law is for order, and order for the good of the people, and should be obeyed from a love of right doing. Build up a *commonwealth*, and let every man have regard for his brother man. In just such proportion as people are educated and comfortable, self-respecting and useful, in just such ratio will they become free from vices, and grow in happiness and prosperity.

God hasten the day when monopoly and competition, with all their concomitant systems that make criminals, shall be wiped from the face of the earth, and pure, genuine SOCIALISM, with its attending virtues, shall educate man into an orderly and harmonious unity; when upon the ruins of the present systems of misery and woe shall be laid the foundation of a society, a superstructure of luxury and wealth, where the freedom of each individual will be bounded by similar freedom to all, and the limitation of that freedom is regulated by the high moral sense of justice and equity; where politics and religion are resolved into one holy principle of harmonious action: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might, and with all thy mind, and with all thy strength, and thou shalt love thy neighbor as thyself."—*Mary Everts Daniels*.

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The Present Industrial System.

It is monstrous that two men—call one George Pullman and the other John Smith—can each put all of his capital into an enterprise, and at the end of ten years the only right John Smith has is "the right to quit work if he wants to," while the other man can say exactly on what terms John Smith must work if he works there. John Smith has had nothing but a bare living out of the business, while the other man has had a good living and claims millions of dollars as a surplus. Is it right? No. It is wrong, wrong, wrong; and if such a thing as justice exists, it cannot continue forever. And yet, under our present system, John Smith can go on working twenty or thirty years more, his capital, which is his ability to work, growing less and less, and even then, has he acquired any rights? Nothing but "the right to quit work if he wants to," the same as the man who was hired last week.—*Celia B. Whitehead, in Cincinnati*.

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An Astrological Forecast of the Administration of President Cleveland.

The following prediction was submitted to the *Arena* three weeks after the inauguration of President Cleveland, 1893, a duplicate copy being filed with the librarian at Washington.

At the moment when Grover Cleveland took the oath of office, the celestial solstitial sign "Cancer," which the Moon rules, was rising on the eastern horizon; hence the Moon, which denotes the public and in this case the Democratic party also (because Cleveland represents that party), is his ruling planet, or, in astrological nomenclature, "significator." Ordinarily, a person denoted by the Moon in a nativity is not, "astrologically speaking," gifted with very great tenacity of purpose, but in horary or state astrology the conditions are varied somewhat.

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As before observed, the movable signs hold the four cardinal points. This is an evil testimony for the stability and endurance of the Democratic party, and is an equally bad testimony for the policy of the administration. Hence the course of events will be singularly marked with serious and conflicting elements of uncertainty with regard to the methods which will be observed in a great many instances, sometimes arriving at conclusions or decisions with remarkable exhibitions of speed, and at others with an equally exasperating degree of slowness. The President's judgment in many cases will be decidedly at variance with the policy which the public will expect to emanate from the head of the Democratic party, which will be the cause of producing some extremely unpleasant conditions, and sharp criticisms not entirely calculated to multiply his earthly pleasures; and he will have a far more troublesome, annoying, disappointing and anxiously vexatious time of it than any president has had since Lincoln. This is owing to the Moon, his ruling planet, being in close conjunction with the malignant Saturn in the lower quadrant of the horoscope.

However, Jupiter, lord of all the planets and the deification of all earthly good and honors, and who is as powerful for good as Saturn is for evil, is fortunately placed in the tenth house, the house of honor, and elevated above all the others; hence his indications are exceptionally powerful, and this is the one most favorable testimony. This signifies that personally, the President will in a measure be comparatively successful in his general management of public affairs.

The rising sign denotes the public, and its being in conjunction with Saturn is an extremely evil indication for the welfare, health and general condition of the people during his term; hence I judge severe trouble, great trials, sickness and in various other ways more trouble in general than for many years past, will inevitably ensue. The sign Leo, which the Sun rules, denotes the wealth of the nation. What are the prospects? Not favorable, for the Sun is cadent, out of all dignities, and in no aspect with either Jupiter or Venus to promise wealth. The Moon must also be considered, and the Moon is in evil aspect with Saturn. However, I judge there will be a slight, only a slight, increase in the wealth of the nation, on account of Jupiter and the Sun being elevated and in mutual reception by house and exaltation; hence an increase is indicated, but not so much as it should be.

During Cleveland's incumbency there will be discovered some startling mischief, or some fearful calamity, something entirely out of the general run of affairs in connection with some of our public buildings, in which the general government is interested; but if it is of a criminal nature, "Lord help the criminals." This strange prediction is founded on the position of Uranus in the fourth mansion, and Uranus has ever been held to signify odd and entirely unexpected calamities, such as come in strange and singular ways; the precise nature cannot be foretold, but the probabilities are clearly indicated. Observe it well.

The navy will be increased by decided measures, and the end will justify the means (we want a good navy). Jupiter, ruler of the sixth house, placed so powerfully in Aries the house of Mars, and Jupiter, ruler of the fiery triplicity, being ruled in turn by Mars, who is deified as the god of war, promise the best and most powerful navy afloat, and furthermore denote the glorious success of the men-of-war if ever called upon to exhibit deeds of valor.

As for Cleveland personally, his administration will be marked by his success in his endeavors to carry out against heavy odds whatever he undertakes to do, but the public will dissent in various ways. The house of Congress will not be very kindly disposed towards him on account of the position of Mars on the cusp of the eleventh house, and just when he thinks he can fully rely on his friends therein for support there is an extreme liability of their utterly failing him, and so creating unlooked-for disaster to the administration. They may at first appear to be hand in glove with him, but it is only transitory, for those who have sworn or professed friendship for him will be very liable to turn traitor to him. However, in spite of all these evil indications, he will somehow carry an element of success with him and this will pull him through until near the close.

But in 1895 the clouds begin to lower. This will be an extremely disastrous period; affairs go wrong, personal friends prove false, treachery and disappointment show their gaunt and haggard features in every corner, and trouble boils the kettle. Then the cloud is lifted for a short time during the middle of the year; vain hope, the end is unfavorable. His administration begins to lack that forcefulness the people expect. Though occasionally brilliant *coup d'états* will serve to lighten the gloom, nevertheless the fulness of success is lacking and the lines of time draw close towards the end. But the most disastrous time of the whole will eventuate in 1896, and the close of his term will witness the most startling changes in the political history of the United States.

The indications point to an entirely new party, the formations of new principles, new men and new ideas, which will lead to the relegation of the Democratic party to the black forest of oblivion. The Cleveland administration enters with the blare of trumpets and a blaze of glory, but will depart under a cloud of sinister conditions, and at that eventful time the following prediction will be verified,—"The Democratic party will fail to elect its candidate in 1896 if it places one in the field."

A few words by way of explanation may be of interest. Outside of my astrological judgment, there is a time to every purpose under the heavens. Nature never works blindly, but with a certain and sure end in view. Observe the different strata of earth formation, telling of an adaptation of nature to the needs of prehistoric man. Gaze into the waters of the seas, and note the different varieties of piscatorial life. Study the strange conditions of the denizens of subterranean lakes, where the eternal light of day never enters; these wonderful fish have not even the semblance of rudimentary eyes! Why? Because eyes are made to see with, and having no light to use, eyesight would be superfluous. Thus we see that nature never wastes, and in all these wonders its hand is clearly shown. Furthermore, no such thing as chance or accident can or ever did exist. Rev. A. P. Stanley, Dean of Westminster Abbey (1864-76), uttered during a celebrated sermon: "The nineteenth century may close in dark-

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The indications point to an entirely new party, the formations of new principles, new men and new ideas, which will lead to the relegation of the Democratic party to the black forest of oblivion. The Cleveland administration enters with the blare of trumpets and a blaze of glory, but will depart under a cloud of sinister conditions, and at that eventful time the following prediction will be verified,—"The Democratic party will fail to elect its candidate in 1896 if it places one in the field."

A few words by way of explanation may be of interest. Outside of my astrological judgment, there is a time to every purpose under the heavens. Nature never works blindly, but with a certain and sure end in view. Observe the different strata of earth formation, telling of an adaptation of nature to the needs of prehistoric man. Gaze into the waters of the seas, and note the different varieties of piscatorial life. Study the strange conditions of the denizens of subterranean lakes, where the eternal light of day never enters; these wonderful fish have not even the semblance of rudimentary eyes! Why? Because eyes are made to see with, and having no light to use, eyesight would be superfluous. Thus we see that nature never wastes, and in all these wonders its hand is clearly shown. Furthermore, no such thing as chance or accident can or ever did exist. Rev. A. P. Stanley, Dean of Westminster Abbey (1864-76), uttered during a celebrated sermon: "The nineteenth century may close in dark-

ness, but the twentieth will dawn in light. The prophets whom we stone, our sons will honor; and the calamities of this world, so it would seem, appear not by accident, but by fixed laws, and a combination of causes which, on looking back, seems irresistible."

The enemies of astrology would do well to ponder and examine proofs before condemning something they do not understand. So in nature we observe everything adapted to our wants, and a wise provision for every act. I will illustrate. When Cleveland was nominated in June, the celestial intelligences pointed to his election. The predictions made then have been fulfilled, completing that act of the play, but now another act is to be consummated. This—Cleveland could have taken the oath of office at high noon. The inclemency of the weather would have been a good excuse for doing so; but no, his spiritual forces, unknown to him, prompted him to take the oath of office when the indications for certain conditions and effects to follow were complete. Hence while we may be practically free to do as we elect, yet there is an overpowering intelligence to point the way and shape our ends. In the language of Pope,

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In conclusion, I will say that I am entirely uninfluenced by personal feelings, but offer my predictions founded on the rules of the science of astrology alone. I am open to conviction of the falsity of the art, but my critics must furnish absolute proofs, founded on demonstrable elements of fact, instead of parroting the words of some would-be authority which is no authority at all. And I offer this article in advance of any ever published in America, so that the public who are interested can watch the events accordingly; in the hope that they will

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GRAINS OF WHEAT.

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No rapid advancement toward industrial freedom can be expected as long as children are taught to honor men because they are rich, regardless of character, and also taught to look forward to the time when they themselves shall be thus honored, regardless of character. The character sketch of Baron Rothschild in our school readers has led more young men to use money entrusted to them than any one other influence we know of, and should be expunged from school literature.—*Coming Era*.

Gambling on the board of trade is gambling just as much as it is gambling to play at faro. The man who deals in futures on the board of trade is a gambler pure and simple, unreliable and dangerous. If a wholesale store is asked to give credit to a merchant, it investigates his financial condition, his general standing, his character and his habits. If he is found to be a gambler he is refused credit. No gambler has credit or can get it. He cannot expect it, for he is in a way of losing large amounts of money quickly and bankrupting himself. The board of trade gambler is no exception. Every one is constantly standing on the verge of ruin.—*Farmers Voice*.

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Let us watch, and if that lesson is taught those monopolists, let us put our shoulders to the wheel of petition to the end that Brooklyn be scattered broadcast to take root as schoolmasters!—*A. T. Potter*.

IS IT ACCIDENT?

He who believes that the capitalistic class feels as confident and comfortable as they affect, lulls himself in dangerous security.

A class that has outlived its mission or historic purpose—which is equivalent to saying a doomed class—is proverbially blind. The capitalistic class is no exception to the rule. But the rule implies only blindness to the best interests of the individual beings who go to make up such a class; blindness to the safety of its members; blindness to the social causes that bid it begone. To all these considerations, the capitalistic class is as blind as any of the ruling classes that have preceded it, and been swallowed up in the course of time.

But blind as the capitalistic class is in all such respects, it is wide-awake and alert to the fact that a storm is brewing over its head, and it is preparing at every point to meet it. It is no accident that in New York State a multimillionaire succeeds another multimillionaire in the gubernatorial chair; it is no accident that he has gathered around him for his military family the flower of New York multimillionairehood; it is no accident that throughout the country there is a "non-partisan" movement to take control of the municipal government on behalf of the "well-to-do," under the guise of "reform;" it is no accident that West Point graduates are being recommended as the fittest individuals to superintend our trustified industries; it is no accident that the army is to be enlarged and remodeled to render it more effective; it is no accident that armory sites are studding the land; and last, but not least, it is no accident that goldbugdom has latterly been showing its claws, and its teeth, too, more brazenly than ever before. These are not accidents; but they are a series of events that betray an organized and clearly-determined purpose.

True enough, if closely looked into, all such signs of watchfulness are but the obverse of the same medal—blindness. They all go to confirm the principle that he whom the gods would destroy they first make blind. One and each of these precautions against the oncoming storm reveals the utter ignorance of our ruling class as to the nature of what is coming; they demonstrate the blindness of capitalism. To put up an umbrella against an approaching cyclone, to brace up against a roaring flood heard drawing nigh, to build a mud hovel against a landslide seen descending, indicate as much blindness as they would indicate sight—they all betray profound ignorance of the nature of the danger that is impending; they all justify the prediction that he who resorts to them is doomed.—*Paterson People*.

The Family.

One of the stale but reiterated objections to socialism is, that it will destroy the home. That that is just what the present anarchy does is undeniable. The security of the family rests primarily upon the freedom with which its working members can obtain and enjoy the things necessary to its material well being. Nobody who is informed pretends to believe that a victim of the iron law of wages is secure beyond thirty days, except in rare instances, while the masses of the workers are subjects of involuntary poverty after a week's idleness. No system could be devised to more effectually rob and disperse the family than the present, and the starvation and dispersion of the members in search of work that cannot be found, means the destruction of the family. In the United States, millions of families are being thus destroyed while the rulers at Washington increase their own salaries without consulting the people, and pass legislation in the interest of monopolists. Any comparison of this family-murdering anarchy with socialism is welcomed by socialists.—*Freeland*.

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The Sublime and the Absurd.

The French have a proverb which reads, "*Du sublime au ridicule ce n'est qu'un pas.*" It means: From the sublime to the absurd there is only one step. You may have heard of this proverb before, but did you ever give it any particular consideration? Did you ever notice how near the absurd is to the sublime, and how often it occurs that in consequence of some little incident all the sublimity disappears and only the absurdities remain visible? Have you never noticed that a thing may appear sublime, and yet if you let the light fall upon it from another direction it becomes immensely absurd? Perhaps there is nothing that furnishes a more striking proof of this than a careful, unbiased view of the economic conditions surrounding us.

There is certainly something sublime in the gigantic progress of the world during the last century. If a man who died in 1795 were to come back into the world and behold our railroad and our telegraph systems, our steamships, our electric lights, our telephones, our factories, our machinery, he would be utterly bewildered. He would exclaim, sublime! Indeed, it is sublime.

But now, my dear reader, observe! There are many people who have no shoes, no clothing to wear. Is it because we cannot make enough of them? No, precisely the reverse. It is because we can make too many of them. Here is the sublime aspect of our immense productive power by machinery, and only a single step from it you see the absurd consequence—poverty and misery. It is sublime to shackle the forces of nature and make them produce our shoes and clothing; it is absurd, that for this very reason men have to go barefooted and in rags.

Men who study the mechanical forces make inventions every day; and so every day the faculty to provide the necessities of life is growing. This is sublime, yet the difficulty for the masses of the people to gain a livelihood to provide themselves with the necessities of life is becoming greater, and while the possibilities of producing wealth and riches become greater every day, poverty increases all the time. Is not this absurd?

We recognize the fact that all wealth is produced by the application of human labor force to the products of nature, yet we compel millions of men to remain idle; we prevent them from producing wealth, and when they wander about in the vain hope of finding an opportunity to produce wealth, we put them in prison as tramps and vagrants, and feed them at public cost. Can you not see the absurdity?

The bountifulness of nature is something. A large crop should fill the heart of the farmer with joy; yet it is a fact that a medium crop is of more benefit to the farmer than a very large crop. Because if once in a while nature means it too well with man, then our commercial manipulator interferes and prices decline out of all proportion, so that the farmer grows poor in the midst of nature's bountiful gifts. Is this absurd, or is it rational?

A few years ago fruit and vegetables had grown in the sunny South in immense quantities. Ship load after ship load arrived in New York, until the price fell so that the business became unprofitable. The dealers or speculators conceived the idea that nature probably had made a mistake, or God had done wrong in letting things grow in such quantities, and that the mistake of nature or the wrong of God needed correction. Therefore immense quantities of fruit and vegetables were thrown into the harbor. The fishes probably had a feast, but men hungered. How absurd, how utterly absurd! Nature blesses man with an abundance of food, and man destroys it, although thousands at the same time suffer from want. It is monstrous.

The Declaration of Independence is a noble, a sublime in-

strument. It embodies the greatest and loftiest ideas of its time. It inspired the American people with the patriotism and courage which enabled them to make this country a free country; and yet in the light of present conditions, in the age of millionaires, trusts, corporations, steam engines, and electric motors, the astounding labor-saving machinery, the big factories and mills employing armies of men, women, and children at scanty wages, the sublimity of the guarantee of the pursuit of happiness is turned into absurdity.

Toward the close of the eighteenth century, the guarantee of the right to pursue happiness was sublime. Today it means nothing but the right to trust your fate to a lottery. You may pursue happiness all your life-time, and never be able to catch it. The right to pursue happiness is only of value, if all start with equal opportunities. But if you place a man in a forest and give him neither ax, nor saw, nor knife, what is the right to use as much of the timber as he pleases, worth to him?

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Don't forget that you cannot help idle men by oppressing them. A laborer out of work soon gets out of money. Then when he gets hungry he is going to beg or steal. In the first case he becomes a tramp, in the other a criminal; in both cases his self-respect is undermined. Send him to jail, and you only aggravate his condition and make it chronic. Association with others a little more degraded gives him an added impetus in the plunge toward the depths. After awhile his case becomes hopeless. What society must learn is that every man has a natural right to a chance to work and to the product of his labor. Denying a man work until hunger drives him to vagabondage and crime, then putting him on a rock-pile or in jail is a social sin for which society is certain to reap retribution.—*New Charter.*

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